

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity” (II. PETER 1: 5-7).

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IN THE NAME OF GOD, AMEN.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

“WE believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof” (Articles of Faith, No. 5).

We have seen that certain ordinances, prescribed by the Lord Jesus Christ, are indispensable to salvation. Without baptism by water, and the conferment of the Holy Ghost by the laying on of hands, no man can enter the kingdom of God, for so the Lord hath affirmed, and so the Scriptures attest.

The outward form, mode, or operation in each of these sacred and far-reaching rites, is notably simple. So far as the physical procedure is concerned, any man of ordinary ability may learn to perform the ceremony, and that with a few minutes' oral instruction or reading. The same may be said of many ordinances prescribed in human institutions. One may readily commit to memory and learn to speak with due impressiveness the words by which a college degree is conferred upon the successful student, the formula by which man and woman are united in the bonds of wedlock, or the judicial pronouncement by which one prisoner is restored to liberty and another condemned.

But, as everybody knows, to make the utterance effective, he who speaks must be invested with specific authority, without which his presumption to officiate would be a punishable offense under the secular law. Are consistency and reason less to be considered in matters of Divine administration than in the affairs of mortals?

Healing ministry to the afflicted in the name of Jesus Christ is one of the gifts of the Spirit implanted in the Church. The Apostles of old so administered, and with such effect that disease was stayed and evil spirits were rebuked. Certain vagabond Jews once attempted to imitate Paul in his authoritative functions, and among them were the seven sons of Sceva, chief of the priests (See Acts 19: 11-18). Unto a suffering demoniac these evil and presumptuous men, void of authority and power, undertook to administer, solemnly pronouncing the words: "We adjure you by Jesus," and then, as if to put beyond question the Name in which they blasphemously essayed to speak, added, "whom Paul preacheth." But the demon in the man laughed them to scorn, and cried aloud in derision: "Jesus I know, and Paul I know; but who are ye?"

The Apostles who were with the Lord in the flesh had been ordained by Him to the Holy Priesthood; and Paul, who was later called into the ministry, was ordained by the laying on of hands of those in authority (Acts 13: 2-4). Even the evil spirits acknowledged their authority, as earlier the demons had acclaimed the Christ, "Jesus, thou Son of the Most High God" (See Mark 5: 7). But for the vagabond pretenders there was contempt and humiliation.

And what of the impressive lesson taught by the experience of Simon the sorcerer? (See Acts 8: 18-24). He marveled at the power demonstrated through the Apostles; for to the baptized believers upon whom they laid their hands came the Holy Ghost with manifestations of spiritual endowment. His mind, heart, and motive darkened by sin, Simon sought to buy with money the power that only the call of God could impart: "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8: 20-23).

Far surpassing anything and all that man can bestow is the authority to preach the Word of God and administer Divine ordinances through the investiture of the Holy Priesthood. While Israel lived under the Law, bereft of the fulness of spiritual light such as the gospel alone can give, Jehovah repeatedly manifested His righteous jealousy or zeal in behalf of His appointed servants, and against all who pretended to arrogate authority unto themselves. Read the story of wicked Korah and his associates in their attempt to minister in the priest's office (Numbers 16); consider the rejection of Saul, king of Israel, who offended by undertaking to discharge the functions of the Lord's prophet (I. Sam. 13: 8-14). And think of Uzziah, king of Judah, who died au

outcast and a leper, through the visitation of punishment for having presumed to officiate without priestly ordination (See II. Chron. 26).

In the establishment of His church among the ancient Americans the Lord was specific in conferring upon certain men the authority to baptize, to lay on hands for the giving of the Holy Ghost, administer the sacrament of bread and wine, and otherwise to officiate in the ordinances pertaining to the Holy Priesthood. By personal ordination the Lord invested His chosen representatives to minister in His Name (Book of Mormon, III. Nephi 11: 21-22; 12: 1, 2; 18: 5).

So, also, in the present age, authority to administer in the saving ordinances of the gospel must be given of God, not assumed by man. The Church of Jesus Christ of Latter-day Saints proclaims to the world that the Holy Priesthood, which is the appointment and authority to officiate in the name of God, has been restored to the earth in modern days, through direct dispensation from the heavens by angelic ministry to the Prophet Joseph Smith. Thus was ended the night of the great apostasy, which had long enveloped the world as the prophets had predicted. Again the authority to baptize for the remission of sins, and to lay on hands for the gift of the Holy Ghost is operative upon the earth. The ordinances of the gospel of Jesus Christ, without which no man can be saved in the kingdom of God, are administered in the Church to-day under Divine commission; and now, as of old, all mankind are invited to become partakers of the Lord's saving bounty; and to all be it said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39).

The imperative urgency of the call is thus set forth in current revelation:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them. * * * Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh. * * * For I the Lord cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (Doctrine and Covenants, Section 1).

"We do not ask any people to throw away any good they have got; we only ask them to come and get more. What if all the world should embrace this gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole heart."—JOSEPH SMITH.

OBSTRUCTIONS TO THE PROGRESS OF THE CHURCH.

As one who has the interests of the Church of the Latter-day Saints very much at heart, I think it incumbent upon me to write this short article on what I think are the chief obstructions that impede its proper and rightful progress in this country.

I may say right here, at the very beginning, that I am not a member of the Church; therefore, I have the advantage of being thoroughly detached from bias in any way, and am writing this statement of facts simply as one who loves truth and hates sham.

Having made my attitude clear to the reader, I shall now proceed to set down with all the clearness I possibly can, the chief obstacles, in my opinion, that beset the full and true development of the English branch of the Church of the Latter-day Saints. Being in a business that necessitates my going from town to town, ever on the move, as it were, I am privileged in being able to see and notice certain aspects of life that are denied to the one who is located in one certain district; and if I may say so without being accused of boasting—not being entirely devoid of some little power of observation—it has enabled me, in some measure, to see things in their proper perspective.

To the uninitiated in such matters, I may state that it is customary in every town and city of England to publish yearly a book containing all local knowledge respecting the religious, scientific, recreative, social, and other matters necessary to a community. With very few exceptions I have noticed that the Church of the Latter-day Saints has been utterly ignored. Of a compiler of one of these books I asked the reason of this omission. I thought, perhaps, that it had been done unintentionally, but his reply soon dispelled my doubts. It was noticeable by its pithiness, coarseness, and suggestiveness. "Did I think," said he, "that they were going to recognize the existence of a church that encourages a man taking to himself a plurality of wives?" etc. He went on talking and raving for a full quarter of an hour, telling me in very picturesque language that the "Mormons" only came to this country on a debauching expedition. I listened patiently to all this lying and repulsive twaddle, and when he had, as it were, pumped himself dry, I told him to quit all these generalizations and let us get down to a little detail. I asked him if he could give the name of a single member of the Church of the Latter-day Saints in this country who advocated, much less practised, polygamy. Needless to say, he was unable to do so. In closing the discussion I economized in time, for had I gone on up to the present time, showing to him the utter fallacy of all he had said, it is quite evident that my labor would have been in vain.

The above was not the only compiler I challenged on the subject; but as his attitude was typical of the rest, I have chosen him as an illustration of the prejudice that exists in the official mind

respecting the standing of the Latter-day Saints in this freedom-loving country of England.

To the Swedenborgians, Christian Scientists, etc., welcome to the social life and round in the community; but to the members of the Church of the Latter-day Saints, a closed door. They are despised and rejected in much the same way that He was who gave Himself for us all, who suffered on Calvary an ignominious death, that redemption might come to the world. Pharisees, right and left, are trying to stifle the growth of this Church, because they see that its foundation is not that of lies, deception, and man-made embellishments, but the revealed word of God in its entirety. This is the knowledge that should make every member of this Church hopeful and strong; make him, or her, more eager and energetic in endeavoring to tear down this barrier of lies and calumny, so that the world may at last see in its true colors the Church that has from its very inception preached the gospel of repentance, love, and hope, and not the Church as painted by those who have tried to destroy and annihilate it in every despicable way imaginable.

Can I altogether blame the people for being so lukewarm in their reception of the Church of the Latter-day Saints? That is the question I put to myself, and the answer is paradoxical, for I can, and I cannot.

I can, because they have not approached its teachings, in many cases, with sufficient reverence, and have in too many cases been misled by men who are out to sow discord and mistrust.

I cannot, because when they inquire as to its doctrines and, lacking the guidance of an elder or some one competent to show them the right way, they turn to some book of reference, where they find the very opposite of the real truth.

However, I am a true believer in the old saying that it is only by suffering and persecution that we really get to know anything worth knowing, and the fact that the Church of the Latter-day Saints was founded in agony, suffered untold persecution, and still lives to-day, should make every member work and strive hard for its expansion, so that each day shall witness some new addition to its membership.

S. N. LANE.

LITTLE THINGS.

I AM sorry to say that I am confined as a patient in a military hospital, and as I lie here I cannot help but notice the love and devotion that exist amongst the nurses and invalids, and those who are able to help those who are in bed. I also notice their kindness towards me.

To-day my thoughts have been on the little things that seem obstacles to some and a stumbling-block to others, who try to live a pure and upright life.

Ofttimes someone in the family circle will, through thoughtlessness, drop a harsh word, or commit some cruel act that will cause pain and anguish in the hearts of the parents, and during these family tiffs we leave the house in a temper, slamming the door behind us, caring not for those who love us. Would it not be much better if, while we have our hand on the door ready to leave, we should give a good-bye kiss? I know it would take the venom out of the sting we had caused just a short while before. It is only a little thing to do.

Again, when we return after the toils of the day, another little thing which is sweet and rare is a kiss of greeting. It would send a thrill through the heart. It is easy to say, "You are kind; I love you, my dear."—It would also smooth the furrows ploughed by care on the forehead of the one you called sweetheart in years gone by, for love is tender. We sometimes dole out love grudgingly. We take, but we do not give, as we should. We sink down to our old mode of living, till our lives become so full of bitterness that it is very hard to turn them into lives of love. We starve each other of love's expressions. If we would but overcome the little things, such as disobedience, hastiness, etc., to parents, and cultivate that little thing called love, life would be full of happiness. It is easy to bless some soul who has been kind to us in our adversity. These little things make our lives perfect, if we live up to them. Obedience to parents brings out family love for one another in the home. Obedience to the principles of the gospel makes us happy, and causes us to have charity one for another. Charity is the pure love of God. The greatest commandment Jesus taught was, "Love one another."

Leeds.

PRIVATE J. E. SIMISTER.

EVENING REFLECTIONS.

ONE evening, not long ago, I saw a wonderful display of electricity in the sky. The forty or fifty different searchlights sweeping through the darkness with their moving dots of silver in the clouds, seemed tame, compared with the vivid summer lightning which lit up the sky in the south-east, making it look at times like a glorious sunset. And in among all there were the beautiful stars.

"Blessed is the hour when the sun goes down and it grows dark; for then we see the glory of heaven's stars." Beautiful as the day is, with all its lights, shadows, and colors, yet it hides the greater wealth of night. What a loss it would be for anyone to pass through life and never once behold night's sky, with its brilliant orbs, thousands of worlds like our own which we should not know of, but for the night! It is good to know that they are God's.

There is no chance in this world. Every star, every drop of water in the oceans, even in the wildest storm, is controlled by law, and God is back of the law. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained" (Psalm 8:3). What a lesson that reveals! How delicate and intricate the work must have been for God to have used His fingers! Only fine and important work is made by the fingers. Does it not reveal to us how infinitely patient and loving God is, and how carefully He does all His works, from the greatest to the least? He might only have said the word, and they would have been there; but He preferred to fashion them with His fingers.

But what impresses me most in that verse is, that it is another proof of the truth presented by the Latter-day Saints, regarding the personality of God, and that David knew Him as we know Him. He speaks of God's fingers and hands; therefore He must have a body. Strange, that all these hundreds of years the truth has been told plainly in the Bible, and yet men have been too blind to see it; they have turned and perverted the Scriptures to suit their own ideas, and now that the truth has once more been revealed they reject it and treat it with scorn.

I bless the day when I first attended a "Mormon" service, and I thank God daily that He led me into the light of the true gospel. I know now whom I worship and believe on, the one true and living God, our Father in heaven. I also know that Joseph Smith was a Prophet of God, and that the gospel, as taught by the Latter-day Saints, is the same as that taught by Christ and His disciples. I pray for the day when all mankind will believe and accept the glorious gospel of salvation, which God has once more restored on earth.

London.

L. B.

DIFFERENCE BETWEEN SPIRIT AND BODY.

IN tracing the thing to the foundation, and looking at it philosophically, we should find a very material difference between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance: that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body when the body will be mouldering in the dust; and will, in the resurrection, be again united with it.—JOSEPH SMITH, *History of the Church*, Vol. IV., p. 575.

BE always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—QUARLES.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, OCTOBER 4, 1917.

EDITORIAL.

SCIENCE CONFIRMS "MORMONISM."

ACCORDING to a report published in an American paper, it has been discovered that the doctrine of redemption, practically as it is known to-day among the followers of our Lord and Savior, was preached at least 2,500 years before the beginning of our era. It seems that an American scholar, Dr. Stephen Langdon, has translated some tablets of the Nippur collection in the Philadelphia University Museum, which contain proofs that the Sumerians believed in the coming of a divine Deliverer, through whose agency the world would be saved from sin and all the miseries due to transgression. They believed that the Savior, whose advent they expected, would be a king, and they paid homage to their kings in the hope that one of them would prove to be the Messiah.

Not a great deal is known about the origin of the people called Sumerians, but as far back as history takes us, they inhabited the southern portion of Babylonia, and their civilization predominated in that part of the world. Long after their language became what we might call a "dead" language, in the same sense as we speak of Latin and some other languages as "dead," it survived as a sacred language, like Latin in our day, down to the age immediately preceding the Christian era. It is, according to scholars, possible to trace our own civilization in unbroken succession back to the Sumerian era. According to the tablets now translated, this people of the early ages of the world never lost their faith in a restoration of the earth to its pristine glory and happiness, though they passed away as a nation, and the products of their industry were buried under the debris of ages, while other races sprang into prominence, only to decline in their turn and to be scattered to the four winds, as the broken image in Nebuchadnezzar's dream. The discovery of the tablets is considered important because it shows that the Sumerians who first gave an account of the creation, flood, and fall of man, which was adopted by the Semites, also provided the first theme of a God-man who should suffer death and redeem the people from the loss of paradise. All of these documents date from before the time of Abraham, and are apparently copies of writings much older. The fundamentals of Jewish and Christian religion are shown in tablets at least 4,500 years old.

The discovery is important also for another reason. It proves

the truth of one of the teachings of the Church—that the gospel of our Lord as we now have it, is not a new religion, but that it has existed long before our Lord came in the flesh. The Latter-day Saints believe that the gospel was preached to Adam, and through him to his descendants. They believe that Enoch preached the gospel, and that Noah delivered the faith to his sons and their descendants. Paul tells us that the gospel was preached to Abraham (Gal. 3: 8), and to his descendants (Heb. 4: 2). But in the Pearl of Great Price (Book of Moses 6: 49-53) we are told that God taught Adam the principles of repentance, baptism, atonement, etc., and the inference is that the gospel was preached as soon as the fall made it possible for our first parents to comprehend its meaning and necessity.

It is this great truth that the discovery of the Sumerian tablets proves, or, at least, corroborates. And thus science confirms "Mormonism."

Christian scholars very properly appeal to scientific discoveries, especially those of archeologists, as massailable evidence of the truth of the Bible and the Christian religion. With equal assurance and consistency we, as Latter-day Saints, appeal to the same class of evidence in support of the principles of "Mormonism," and the truth of the inspired writings in which those principles have been revealed. Who enabled the Prophet Joseph, who had but a little worldly learning, to bring to light truths, which scholarship is gradually discovering? Who, but the Holy Spirit, who is the Revealer of truth?

This, we say, is strong evidence for the truth of "Mormonism." And yet, there is a stronger testimony than even science can give. That is the testimony of the Spirit in the heart of the humble seeker after truth who asks in faith for such a testimony. That testimony comes to those who are prayerful and willing to do the will of God. In the degree that they are attending to the duties which the gospel enjoins on us, they will receive a testimony of the truth that is the foundation of those duties. Do we attend to our prayers? If so, we shall receive such answers that all doubt as to the fatherly care of God over His children is driven out of our hearts. Do we keep the Word of Wisdom? If so, we shall learn thereby that God is the author of it. Do we pay our tithing? If so, we shall receive a conviction in our hearts that it is God's law, designed to be a source of blessing to us. If we do what is wrong, we feel convinced that it is wrong, through the testimony of the Spirit. In the same way, when we do that which is right, we receive the testimony of the Spirit confirming and approving our course. This is the strongest testimony anyone can receive. For God does not lead any one of His children astray, when they humbly ask Him for knowledge concerning truth and error. He will not leave them in the dark when they ask for light. He will not suffer them to perish in error when they ask for truth. Our

Lord tells us that "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17). He also assures us that, "Whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother" (Matt. 12: 50).

J. M. S.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference convened at "Deseret," 152 High Road, South Tottenham, London, N., 15, on September 23rd, 1917. There were in attendance: President George F. Richards, of the European mission, President James G. McKay, Elders William J. Loosle, William A. Linford, John H. Wilding, Evan O. Perkins, and Herbert P. Haight, of the London conference.

Three regular sessions of the conference, a priesthood meeting, and a baptismal service were held. All the meetings were well attended, saints and friends coming from most of the scattered districts. Many new faces were to be seen at the different sessions, and all appeared to enjoy the spirit of the occasion. President James G. McKay conducted all meetings.

The morning session commenced by singing, "Thanks for the Sabbath school." Invocation by Elder Herbert P. Haight. Continued by singing, "Come along, come along."

Brothers Henry J. Stagg and William T. Hawkes officiated at the Sacrament table.

President James G. McKay welcomed all present. The North London Primary class sang. The South London Sunday school recited, in parts, the 37th chapter of Ezekiel.

Song, "Ye simple souls who stray," was beautifully rendered by the Stratford Sunday school.

The coming of the Prophets (a brief history)—of Moses, John the Baptist, Peter, Paul, Nephi, Alma, Moroni, and Joseph Smith, was given by an equal number of the boys from the North London Sunday school.

The Gillingham Sunday school sang. Little Muriel Winder recited the 146th Psalm. The South London Sunday school sang, "Little children, love the Savior." The Holloway Sunday school recited, in parts, "The song of life."

President George F. Richards said the program of songs and recitations just rendered had given him many profitable reflections. He commented upon the sentiments expressed in the hymn, "Ye simple souls who stray," and declared that the temporary pleasure one may derive from doing wrong will not compensate for the loss of peace and the disturbed conscience which must follow. No one can afford to do wrong. The gospel indicates to us that which is most desirable and how it may be attained. It also urges us on in our efforts to obtain it. It is a straight and narrow pathway,

but to those who continue in it to the end it means peace and salvation.

The afternoon session commenced at 2 o'clock by singing, "Now let us rejoice." Prayer by Elder John H. Wilding. Continued by singing, "Israel, Israel, God is calling."

Brothers E. W. Wheatley and Ralph J. Pugh officiated at the Sacrament table.

The meeting was then given over to testimony-bearing. Nearly two score freely responded to the Spirit of truth within them, and with words of soberness gave fervent testimonies to the truth of the gospel, and the knowledge given them since they connected themselves with the Church of God on earth. Many faith-promoting and encouraging incidents of life had been made manifest through the power of the Holy Ghost. Not one failed to strongly impress the minds of the listeners with the divinity of the mission of the Prophet Joseph Smith. Not a single minute was lost during the entire session, and at one time it was necessary for the presiding officer to call the saints in turn.

Closed by singing, "Do what is right." Prayer by Elder William A. Linford.

The evening session commenced by singing, "Praise to the man." Prayer by Brother M. D. Thomas. Continued by singing, "The Spirit of God like a fire is burning."

President George F. Richards said that we preach the gospel, that those who hear us may have faith. And having faith, that they may receive the ordinances of the gospel, and keep the commandments of God, thereby obtaining eternal life, which is the greatest of all the gifts of God. Through the Prophet Daniel, the Lord revealed the great truth that in the latter days He would set up His kingdom, which was never to be thrown down or given to another people. It was to break in pieces all other kingdoms and was to stand forever. The kingdom was to have a humble beginning, symbolized by a stone cut out of the mountain without hands. It was to be at a time contemporary with the kingdoms represented by the feet and toes of the image seen in a dream by King Nebuchadnezzar. The Latter-day Saints recognize in the Church of Jesus Christ of Latter-day Saints that kingdom. The time of the organization of the Church seems to be right, and fulfils that part of the prediction. Its humble beginning, having been organized under the laws of the State of New York with but six members, fills another requirement. The kingdom, being established under the direction of God, should be more nearly perfect in its organization and more efficient than any man-made institution. In this respect the Church answers the description. Perfection of organization need not necessarily imply popularity. Christ's Church of primitive days did not have an extensive membership. If Joseph Smith as a Prophet is to be rejected because of his not having been chosen from the professors of religion,

and because his following is not equal to that of some other churches, then by the same test the primitive Church and its apostles, with our Savior at their head might be rejected. The Lord, in a Revelation known as the thirty-fifth section of the Doctrine and Covenants, says: "Fear not, little flock, the kingdom is yours until I come." He is to receive His kingdom and reign during the Millennium—a thousand years of peace. Through His authorized servants, the Lord is calling the nations to repentance and to make straight the way of the Lord, to prepare for His glorious coming. But from present indications, the Scripture is to be fulfilled. They will be as were the people in the days of Noah, when the flood overtook them, and our Lord will have to lament for the modern cities and nations as He did for Jernsalem: "How often would I have gathered thy children together even as a hen gathereth her chickens under her wing, and ye would not."

Sister Doris Rumble very beautifully rendered a solo.

President James G. McKay then presented the Church authorities and the mission and conference authorities, all of whom were unanimously sustained. President James G. McKay made a few closing remarks, urging the saints to follow the example and instructions given. He said he hoped that all would again renew their covenants with the Lord, and go forth with a strong determination to serve Him to the end.

Singing, "Though deepening trials." Benediction by Elder William J. Loosle.

A general priesthood meeting of the elders of the London conference was held at "Deseret," 152 High Road, South Tottenham, London, N., Sunday morning, September the 23rd, 1917, at 9:30. President George F. Richards was in attendance. Individual reports were given by the elders, and all showed a strong interest in the work. President Richards imparted much valuable instruction.

WILLIAM J. LOOSLE, Clerk of Conference.

A LETTER FROM THE FRONT.

BROTHER G. SMITH, of Birmingham, who is now serving "somewhere in France," writes as follows:

"It is my desire to bear my humble testimony to the divinity of the gospel. I know that it is true, for the Spirit of God burneth within me testifying to me of its truth. I feel more and more thankful every day, that I was able to see the light in its fullness, and that I was able to accept it. It is beautiful to live the life that our Savior taught us to live. It makes one feel thankful for the goodness and mercies of God. The Scriptures tell us that the Father gave His only begotten Son, that whosoever would believe should not perish but have everlasting life.

'Believing' does not mean that belief alone will save us. Faith is the first stage. The second is repentance, and then comes baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost. Christ says that not those who say Lord, Lord, shall enter into the kingdom of heaven, but those who do the will of the Father.

"Many people, if you were to ask them whether they loved Jesus Christ, would answer, Yes; but He tells us that if we love Him, we will keep His commandments. That is the test.

"Many do not put away the wrong-doings of the world because they are afraid that their friends will turn against them. We have to choose between God, our Father, and the so-called friends of the world. For myself I would rather choose my heavenly Father, for He will never forsake me, when others will.

"While I have been in France I have found it difficult to live the gospel, but I have always prayed for God's gracious help to overcome temptations, and I am more than thankful for the help He has given me."

INTELLIGENCE TO RISE WITH US.

"WHATEVER principles of intelligence we attain unto in this life, it will rise with us in the resurrection" (Doc. and Cov. 130: 18). "It is impossible for a man to be saved in ignorance" (Doc. and Cov. 131: 6); for, "The Glory of God is intelligence" (Doc. and Cov. 93: 36).

The function of the mind in relation to the body is to retain knowledge and intelligence, as revealed to it from God from time to time. From this we see that the mind, in its power to retain knowledge and intelligence, is of divine origin, inasmuch as the "Glory of God is intelligence." Intelligence cannot be suppressed, for it is expansive, and if expansive, then it is cumulative. Cumulative intelligence creates power, and power possessed by beings of divine origin creates glory. Thus, the intelligence of God, our eternal Father, brings Him power, and His power brings Him glory. From this we learn the grand principles of progression, as announced to the world by the Prophet Joseph Smith.

The intelligent mind will seek for those things which are of the most benefit to it. It will seek for knowledge in the fine arts, literature, music, etc.; and discover in them lines of beauty which partake of the divine nature, and which, when magnified by the Spirit of Truth, assist that being along the road which leads to that greater intelligence which is the glory of God. "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom: seek learning even by study, and also by faith" (Doc. and Cov. 88: 118).

Knowledge and intelligence are gained by the constant applica-

tion of the mind to the subject under consideration, and the mind is strengthened in its capacity to retain knowledge in accordance with its concentration. No knowledge or intelligence is gained without work, for we have to "work out our own salvation with fear and trembling" (Phil. 2: 12). To the mind that is strengthened by the Spirit of Truth, knowledge, or intelligence, is gained by faith, and when faith is strengthened it brings inspiration, and inspiration brings contemplation. Then, when the fruits of contemplation are acted upon, the mind rules the body, either for its eternal progression or damnation. After the resurrection there will be no exaltation, unless the resurrected being is possessed of progressive intelligence. This is tantamount to saying that an ignorant man will not receive the same benefits as an intelligent man, in the resurrection, for "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection." To beings of a divine order the line of demarcation between the temporal and spiritual is absent, as they have attained to that glory where they see as they are seen, and know as they are known." Thus, the saints of God, in striving for an exaltation in the kingdom of God, must concentrate their minds on the written word; also on the words spoken by the Prophets of the Lord in these the last days; "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 28: 10), in order that we may come to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

Hull.

GEORGE H. NORMAN.

CHRONOLOGY OF THE WAR.

September 3.—The Germans occupy Riga.

September 4.—Bombs dropped in the London district and over a wide area, from aeroplanes. This is the third night in succession. The Russians retreating along the coast of the gulf of Riga.

September 8.—General Korniloff demands autocratic powers in Russia. Kerensky dismisses Korniloff.

September 10.—Korniloff marches on Petrograd with part of the army.

September 13.—Korniloff ready to surrender.

September 17.—The provisional government proclaims Russia a republic. The government is at present vested in a council of five, with Mr. Kerensky as premier.

September 20.—Sir Douglas Haig reports a successful attack on the German positions east of Ypres, between Langemarck and Hollebeke.

September 21.—Germany and Austria reply to the peace note of the pope, expressing willingness to negotiate.

September 24.—The Russians evacuate Jacobstadt, but make a stand in the Riga region, south of the Pskov high road.

September 25.—The south-east coast and London raided by aeroplanes, and the Lincolnshire and Yorkshire coasts by Zeppelins; eighty-eight casualties reported, of which fifteen were fatal.

September 26.—Sir Douglas Haig begins another attack east and north-west of Ypres.

FROM THE MISSION FIELD.

Transfers.—On August 31st, 1917, Elder Harold L. Browning was transferred from the Newcastle to the Hull conference. On September 10th, 1917, Elder Herbert P. Haight was transferred from the Bristol to the London conference.

Bazaar and Concert.—On Saturday, September 22nd, 1917, at "Deseret," 152 High Road, South Tottenham, London, N., a bazaar and concert were held. The bazaar was opened at two o'clock, under the auspices of the North London Relief Society. Clothing and other articles were put on sale, and the Relief Society realized a good sum.

The concert, under the auspices of the Relief Society and the North London Mutual Improvement Association, commenced shortly after eight o'clock. Several interesting features were on the program, among which were those presented by Madam Victor and her troupe. Mrs. Victor gave many attractive numbers to a large and appreciative audience.

Baptisms.—A baptismal service was held at a small stream, near Wilpshire (Liverpool conference), September 18th, 1917, at which one soul was added to the fold of Christ, President James T. B. Mason officiating. The candidate was confirmed at the water's edge by Elder David A. Owen. This brother returns to France rejoicing in his new calling. This new member is a young man, twenty-four years of age, who has been a soldier for almost three years. He is a companion of Tom Finch, who has emigrated to Zion. He lives at Chorley. Being home on leave he came to Blackburn and asked to be baptized. He left here very happy, and feels that he can return to France and face the dangers there with a light heart. This conversion was due to reading the *Star*, studying our Church works, etc., and makes us feel encouraged in the work, and is a source of much joy, says President James T. B. Mason.

A baptismal service was held in the afternoon, at 4:30 o'clock on the 23rd of September, 1917, at "Deseret," London. President George F. Richards made a brief address at the water's edge, showing the necessity of baptism, and that immersion was the only proper mode, and that those performing the ordinance must be commissioned with the proper authority. Six converts

were baptized. Elders William A. Linford and John H. Wilding officiated. The new members were later confirmed by the six elders of the London conference.

Relief Society at Work.—Elder Orial L. Anderson, in a letter from Norwich, dated September 21st, 1917, says that on Sunday, August 5th, 1917, the program for the regular evening meeting was given by the branch Relief Society. They chose for their subject the first principles of the gospel, i.e., "faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the reception of the Holy Ghost." The subject was handled in a very commendable manner.

Sunday, August 12th, was observed as "Egg Sunday." Under the direction of the Relief Society sisters, one hundred eggs were collected and delivered to the Norwich and Norfolk war hospital for the wounded soldiers. This was much appreciated by those in charge of the hospital. A card of recognition was received by our society president, Sister Emma Burrell.

In connection with the Norwich semi-annual conference a bazaar was held at our meeting-room on Monday, September 17th, 1917. Work that had been done by members of the society and their friends was on exhibition and for sale. The sum of £3 11s. 9d., above expenses, was realized. The bazaar was a complete success.

THE BEST THANKSGIVING.

A word, a smile, a pray'r of friendship's token,
Are better far than feasts of carnal joy;
To mend by love an honest heart that's broken
Is better than the gain of gold without alloy.
Then let us all go forth with hearts of gladness,
And with the poor our comforts freely share;
If but a smile may drive away their sadness,
Oh, let us give that word or smile or earnest prayer.

—T. B. WEAVER.

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